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539* ments of the oasis of al-Ǧowf of Eben ʿAli, Prince of Ḥâjel. He was not comfortable there. Although al-Ǧowf is protected against both the north and west winds, Muḥammad complained of the severe cold and wished to return to Ḥâjel. He meant to make the trip on his old but tried she-camel; in three days he would reach Ǧubba, a settlement lying about 230 kilometers south-southeast on the road to Ḥâjel; he would leave Ǧubba after midnight and on the fourth day reach Ḥâjel about supper time. Thus he meant to cover the distance of 320 kilometers in four days and half a night. It should be born in mind that this route extended for about 280 kilometers over sand drifts and that therefore he had to sleep out two nights.

[813] Verse 1. *Ǧarhadii*, destroyer, is said of sleep because it tends to weaken a man and to make him feel wretched. 4. *Śbâṭ* corresponds to our February. A north wind makes not only the inhabitants of al-Ǧowf but also those of Ḥâjel shiver with cold, as I myself have experienced. Muḥammad exaggerates in order to give more than due praise to Ḥâjel. 5. *Al-munâdi*, the crier, the commander, was the prince of Ḥâjel, to whom the settlements of al-Ǧowf belonged. The prince [233] could summon his governor to Ḥâjel. 6. In the neighborhood of al-Ǧowf there is no camel pasture. What grass and perennials grow there are cut by the settlers and dried for hay that they may have fodder for their own cattle and for the animals of their guests and also to sell to the trade caravans. It is necessary to drive the camels fifteen kilometers out before even a sparse pasturage is found. Any of the settlers who possesses a good she-camel places it under the care of a reliable Bedouin camping with his clan in the district of al-Ǧowf and sends for it a few days before he desires to depart. Muḥammad's she-camel was grazing with the herd of the Âl Wejlân Bedouins. A spirited, well-rested she-camel often stretches her neck backwards, catches the rider's dress with her lips, and touches him with her head. 7. From ʿOmân 439 thoroughbred camels are imported. Every tribe, every clan 231 brands its camels with marks commonly called *wasm*. Each 422 brand again has a name of its own. The brand of Muḥammad's camel is called *merzel*, owing to its resemblance to a spindle. 8 means that the camel's neck is very long. 9. When kneeling, 539 the she-camel's front knees are extended far forward; her shoulders are drawn back and nearly reach the breastbone,

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A light-brown she-camel is known as *ḥamra* (pl., *ḥumr*). 231
If the forelegs are a shade lighter, she is a *ḥamra ḥaǧla'*; with lighter spots on the breast, *ḥamra ẓraba'*. A bright brown she-camel without a shade of another color is called *ḥamra damijje* or *damûn*; if the hair around her jaw and nose is a little darker, *ḥamra ḍrama'*.

An animal of yellowish color is called *ṣafra'*. If the color recalls *dibs*, or grape sugar, she is known as *ṣafra' dabsa'*. That colored like roasted coffee beans is *ṣafra' ḥabbet al-ḫhawa*; when of a still darker shade, resembling coffee already made, she is called *ṣafra 'abâdijje*.

An ash-gray she-camel is known as *ša'la* (pl., *ši'el*).

Malḥa' is a black she-camel; if glossy like a raven she is a *malḥa ṛurâbijje*. A *malḥa ḥaṣṣa* has hair of the same color but curly. No more than ten heads are designated by the words *milḥ* or *meǧehmât*; for larger numbers, *meǧâhîm* is used.

The Bedouins give each she-camel a name according to [552]
her real or alleged individual qualities, *asâmi-l-bel bwuǧîhah*. For example: Ṭâfḥa, Ṭajjâḥa, Šarha', 'Aǧla', Ḥarûfa, 'Awǧa', Balḥa, Rîma, Bwêẓa, Ša'êla, 'Alja', Duḥejna, Mlêḥa, Saḥla, Ṛabša, Ṭamša, 'Ejda, Ǧerîda, 'Amra', Sa'fa, etc.

Each animal bears a mark, either branded or cut in, of [422]
the tribe and kin to which it belongs, *wasm*.

Pure white she-camels the Rwejli likes the best of all. 825
Although he knows that he cannot use them on a dangerous 231
trip because of their color, which makes them conspicuous to the enemy at a great distance at night as well as by day, and although he also knows that every robber or raider prefers the white animals to all others, nevertheless he continues to breed them. It is as if he enjoys playing with the danger threatening his favorite animals, and, the greater the risk, the more white she-camels he wishes to have. As long as he has less than ten he calls them *wuẓuḥ*, but when his little herd has grown to eleven he uses the word *maṛâtîr*. A herd of white 422
she-camels is generally owned by the whole clan under the 471
control of the chief, and every animal of that color captured in a raid is added to it. As soon as the number of the *maṛâtîr* has reached a hundred, a second herd is formed. The *maṛâtîr* 231
are the pride of both the clan and tribe, especially if the herd 556
has not been captured by the enemy for the past fifty years. Then it is called *al-'eli*, it is talked of in the whole desert, and the bravery of the clan that owns it is praised by all,

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231 The word *rumaka* is applied both to a mare and to a woman who is neither too young nor too old. One may ask: *"Hi bint,* is she a virgin still?" and receive the answer: *"Lâ w-allâh hi rumaka zêne,* no, she is a pretty woman in her best

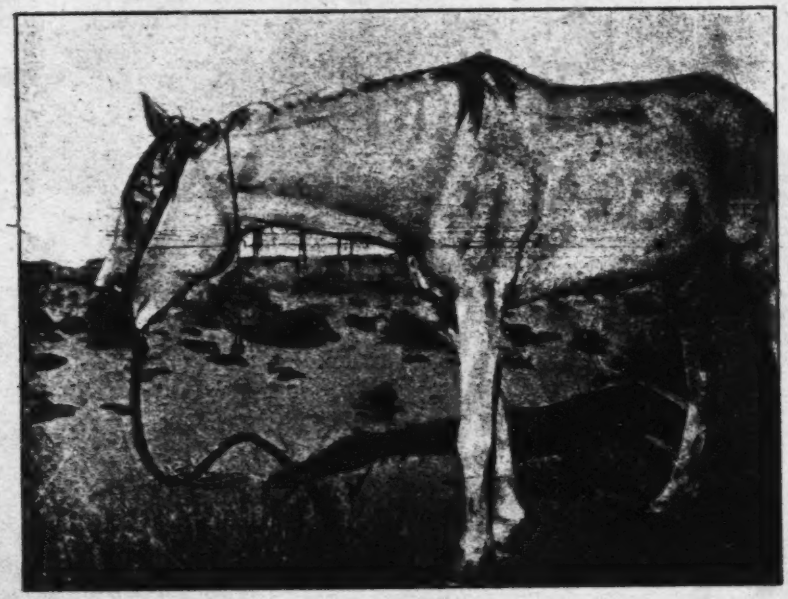

FIG. 50—A *zerḳa'* mare.

age." *"Has-surba ma'aha ḥoṣon,* are there stallions with this troop?" *"Lillâh killehen rûmak mâ beha ḥṣân;* no, only grown mares; not a stallion among them."

Ḥṣân (pl., *ḥoṣn*) is a stallion between its fifth and twentieth years; after that time it is called *'awd.*

●422 231 There is hardly a mare that is owned by one man only. As a rule she belongs to two men or even more, *šeriče bel-faras,* who share anything she may give, *tetaḥâšer al-beḫût bejn aš-šeričên.* If a mare is bought by two Bedouins on the understanding that her colts also will be their common property, the deal is called *bî' ḥeğra.* If the agreement is that the mare will belong to one but the first and second colt to the other, it is a *bî' meṭâni* deal. When a man buys a mare for himself alone without any other agreement, a *bî' meḳalfa'* is spoken of, though only

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a city man or a European buys in that manner—never a son of the desert. 422 231

The mare owned by two men is called *marbaṭ*; the part owner who takes care of her is *râ'i-l-marbaṭ*. He is responsible

FIG. 51—A *ḥamra'* mare.

for her health and must give compensation should the animal die or miscarry owing to his negligence. If the partners want to annul, *jetaḳâṣarûn*, their agreement, they go to the chief's tent and declare it before witnesses, so that they cannot blame each other afterwards, whatever may happen. A partner can also be compelled to give up his rights, *muḳâṣara*, if the other or others desire it or have to sell the mare. For instance, the chief may be satisfied that the man who insists on breaking the agreement is unable in any way either to provide himself with new camels, to procure the amount needed to buy a bride for his son, or to buy weapons demanded by the avenger for blood that has been shed. Possibly the chief may be convinced that the part owner would not get as much for the mare from his own people as a stranger or a European offers him. Under 231 422 425

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such circumstances the chief might well decide to sell the animal in question himself and to give the unwilling part owner one half of the proceeds. The latter also is privileged himself to buy out the other's share in the mare at the figure offered by the stranger. The price paid for a mare is called *sijâḳ*.

EQUIPMENT, USE, AND VALUE OF HORSES

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The word for a horse saddle (Figs. 52, 53, 54) is *meršeḥa*; "Saddle the horses! *meršeḥû-l-ḥejl*." The saddle consists of a leather or quilted, woolen cushion, *žerijje* (Fig. 52*a*), sewn to a cloth cover, *libbâde* (*d*), and firmly fastened to the saddle. The saddle is also supplied with girth and stirrups; *b*, *râs al-bedd*; *c*, *karbûz*; *e*, *ḫrûǧ al-meršeḥa*; *f*, *ḥelâḳ*; *g*, *ḥzâm*; *h*, *bṭâne*; *j*, *zamḥa*; *k*, *bzîm*; *l*, *rukb*.

The rein is very simple; the bridle proper, *ʿanân* (Figs. 55, 57, pp. 392-393) with an iron ring, *ʿazeda* (*a*), is but rarely used.

The forelegs of a mare are nearly always fettered with an iron chain called *ḥadîd* (Fig. 56, p. 392). "*Ṣakk al-ḥadîd ʿala-l-faras*," means "he fettered his mare's legs"; "*Ḥaddedû-l-ḥejl*, put fetters on the horses!" The single parts of the shackles are as follows: *a*, *ʿarejža*; *b*, *ḳṣuba*; *c*, *sinsile*. They are closed or opened by a key which is usually in the care of the owner's wife, daughter, or sister. It is also the duty of these women to harness the mare, especially when an alarm cry is given. Then the rein is thrown over her head and the bridle put in the mouth, *saffafatha* (or *ṣaʿaṭatha*) *al-ʿanân*, or *alǧamatha*. "*Saḳlab aw zabb beẓahr al-mohra w-dafaʿaha*" means: "the rider throws himself into the saddle of the mare and rides off."

The Bedouin never undertakes a long trip on a mare but always on a camel. Only when he pays a visit to a neighboring camp, or rides out to meet a dear guest, or repulses an attack, or assails the enemy's herds will he use a horse.

With a rider on her back the mare will walk with a light, long pace, *teḫudd ḳadda*. When defiling before their prince or commander, *ʿarẓa*, on a festive occasion or in time of danger, the Bedouins hold their mares up short so that they leap forward, rise on their hind legs, back slightly, and then leap forward again. This performance is called *heǧeba* or *tehaddob*. In a mock battle, *leʿeb al-ḥejl*, or during a man-to-man fight, *ṭrâd*, the mares will spring in the same manner. Mares gallop

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its validity. To deny having been asked for protection or to try to rid oneself of the obligation would be considered a disgrace. For one of the chief marks of gentility, *mruwwa*, of a Bedouin is the granting of protection when it is asked for. The man who grants protection, *daḫḫâla*, must forthwith announce it in the whole camp and even in all the camps around: "Let none dare to come near So-and-So! Know ye that he has put himself under our protection! Whoever harms him will pay us the price of our countenance!"

It is also possible to obtain protection for animals in dispute. In this case the oppressed party leads the animal into the sacred precincts of the tent, or at least brings a handful of hair cut from its tail, *halab leh helbe*. In the latter case the protector, taking the hair, then goes to the herd in which the animal in dispute is kept and, having recognized it by its clipped tail, leads it before his tent. Nobody dares to touch it there until the dispute is settled.

Typical Cases of the Granting of Protection and its Consequences

Blejhân eben Ẓeri told the following story: "We, the Ḳmuṣa men, were camping in the al-Mijâh valley. There was not much water in the wells. Medbaṛ eben 'Abdallâh watered his sheep and goats, *ṛanameh*, from a well. Belhân eben Mnazzel brought his flock to the same well and tried to drive Medbaṛ away. Enraged, the latter attacked Belhân, *saṭa' beh*, fell upon him, *aḍlah beh*, with a saber, and cut off his nose, so that it hung only by a bit of skin and later had to be sewn on with the hair of a virgin. Medbaṛ, leaving his flock, then ran into our tent, that is of the Eben Ẓeri, and shouted:

'Behold, I call on Allâh and all of you to protect me from the face of my cousin, so that he will not attack me!'

"We ran out of the tent and warned them, *naḍahna 'alejhom*: 'Let nobody come near Medbaṛ and his kin. He has asked for our protection and is our protégé.' Then we mounted our camels, surrounded all the tents belonging to Medbaṛ's kin, helped them strike them, and conducted them to the settled territory, *ṛarrabna*, on the Euphrates, where we crossed the river, *'abarna*, and encamped in al-Ǧezîre. Some time later the wounded man, *alli mosṭijen beh*, watered his flock in the Euphrates and saw a relative of the assailant, *as-sâṭi*, who, as it was the time of